

Facing God's Christ

BY MISSIONARY NORMAN LEWIS

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"He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."—John 8:23-24.

I should like you to face Jesus Christ in the light of these words. He is either the Son of God, or He is not. If He is, He spoke the truth and His death on the Cross in our behalf with the shedding of His blood opened the way into the presence of God for sinners.

If He was not the Son of God; He either knew it or He did not know it. If He knew He was not, then he deliberately pretended to be what He was not. In that case, He is certainly not "the world's best man", the "greatest human", or the "supreme teacher". If He claimed to be what He was not, without knowing it, then He was

mentally incompetent, and the victim of a diseased brain. Did that sort of a man confound the wisdom of the wisest men of His Day? Did an ethical cheat establish the highest ethics the world has ever known? Did a deceiver live such a holy life that not all His enemies could ever find one spot of sin upon Him?

Listen: He is the Son of God, or a sinful grafter. He is everything He claimed, or He is nothing worth considering. Young people, you must face God's Christ. You must see that He stands on the highest pinnacle of Heaven's glory. Issues that never shall know an end hang on what you believe about the Christ of God.

First, I should like to have you face Him in

I. The Fact of His Supremacy

A. The supremacy of His person

In our text Jesus says literally, "If ye believe not that I am, ye shall die in your sins." He claimed to be God, for this name "I am" is a name by which God was known through the Old Testament. It has been said, "In this word is summed up by God Himself the whole faith of the Old Testament: 'I am your God besides whom there is no other'. Likewise Jesus is saying, 'I am the Saviour besides whom there is no other.' It is He whose coming is promised throughout the Old

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Rev. Norman Lewis

All This--and Heaven Too

By EVANGELIST HYMAN J. APPLEMAN, D. D.

(Preached at American Association for Jewish Evangelism Conference, Woodlawn Baptist Church, Chicago, Illinois, March 22, 1946. Mechanically recorded for THE SWORD OF THE LORD)

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—II Corinthians 8:9.

May we bow our heads for a brief word of prayer.

"Our heavenly Father, we earnestly beseech Thee that Thy Holy Spirit will so speak through this Thy servant that the mighty wonders contained in this blessed revelation from Thy Holy Book might be opened to the hearts and minds and souls and lives of this blessed people. O our Father, we pray that Thou wouldest speak by Thy Spirit to the hearts of those of us who are already Thy children. Lord, make us rejoice in the assurance of the mercies and benedictions that Thou has bestowed upon us and that Thou wilt yet bestow upon us through our Lord and Saviour Jesus Christ. Then, our Father, touch the hearts of those in this presence who know not Christ in the pardon of their sins, or who have no assurance of their salvation. Make them, cause them to see Jesus in the beauty of His holiness, in the sacrificial attraction of His bloodstained, crucified devotion, and grant that before the voice of this, Thy humble servant, dies out in this auditorium we can find it in our faith, as we certainly have it in our hearts, to pray that every man, woman and child in this auditorium may know by personal experience the grace of our Lord and Saviour Jesus Christ. For we ask it and receive it and thank Thee for it in gratitude and in faith, in Jesus' dear name and for His holy sake. Amen."

You have heard it said that John, not John the Baptist, but

John the apostle, was the apostle of love, the writer of love, the revealer of love. If you were to search the writings of John in the New Testament you would find that he has more to say about love than perhaps all the rest of the writers of the New Testament put together. Nothing has been written in the New Testament—and certainly not in the Old Testament—that can compare with the wonderful statement, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Or, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). If that be true, then you and I must agree on this other conclusion: Paul the apostle was unquestionably the apostle of grace, the revealer of God's grace. Grace goes beyond love. It is utterly impossible to give a definition of grace. You might just as well try to define God as to define grace. What is grace? They say it is unmerited favor. What a statement! They expect a Christian who knows the grace of God, they expect a Christian whose soul has been immersed in the grace of God, to be satisfied with such a



Dr. Hyman J. Appleman

definition as that grace is unmerited favor! Some of us have studied about the grace of God until our souls overflowed and we had to put our Bibles down and dance about the room in an abandon of joyous satisfaction of our souls in the assurance of God's grace. It is an ocean! It is illimitable! It is unfathomable! It is utterly impossible to compare it to anything.

There is no synonym for the grace of God. You say it is love? Yes, and yet there is room. You

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If This Were My Last Year On Earth

By EVANGELIST JOHN LINTON

Wheaton, Illinois

"Therefore thus saith the Lord; . . . this year thou shalt die." Jer. 28:16.

Like a thunder clap from a clear sky came Jeremiah's warning upon the ears of Hananiah. He was not more likely to die that year than you or I this year. But Jeremiah's word was God's word. For Hananiah it came true. In sixty days he was a dead man!

Death is an avoided subject these days. References to death have become unpopular. Although people know they must die, they banish the thought of it. Even when a man is on his deathbed and is facing his inevitable exit, it seems as if the doctors, nurses and relatives enter into a conspiracy of deceit. While they are planning in their minds for

the interment, they are telling the patient his condition is improved. Is that wise? Is it best?

That dying man is either saved or unsaved. If saved he is either an obedient or a disobedient Christian.

Now if a man is ready to die because he is both saved and in happy fellowship with God, why should he not go consciously and triumphantly into the presence of Christ, leaving a testimony that will glorify God and inspire his loved ones?

If a man belongs to Christ but has lived a poor, ragged, and shabby Christian life, let him use his last days to get into fellowship with the Saviour before he sees Him face to face.

And if a man is unsaved, do not deceive him as to his approaching end lest you find the blood of his soul upon your own.

Now some of the readers of this message will tell me the text does not fit them. They will say, "The text may be true of someone else but it is not true personally of me. It is not true that this year I will die." Let me ask you, are you quite sure of that? Do you have it in writing? Will you swear to the truth of it? Is there one single person reading this word of mine—man, woman, boy or girl, youth or maiden—who is ready to say deliberately, "For me that text is not true. I know that this year I shall not

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Rev. John Linton

"Churches" and "The Church"

By EVANGELIST JOHN R. RICE

Local Congregations; When Israel Was a Church; The Mob That Was a Church; Who Is in the True Church; Why It Cannot Be Denominations. Does It Include Old Testament Saints? Was It Begun at Pentecost?

In modern English the word church is sometimes used about a local congregation, sometimes is used about a church house, and very, very often is used about a denomination, as "the Roman Catholic Church." In the Bible the word does not have this variety of meanings but is very simple. The New Testament was written in Greek and the Greek word for church is *ekklesia*. Always in the Bible the word church means "a called-out assembly" or "called out ones." The word is used in the Bible for many different called out assemblies, sometimes Christians, sometimes not; sometimes on earth, sometimes in Heaven. But it always means a called out group. The word church in the Bible never refers to a denomination. The Catholic denomination is not a church, nor the Baptist denomination, nor any other. The word church never means a group of churches. In the Bible the word church is used in the following ways: (1) It is used of Israel in the wilderness before Mount Sinai. (2) It is used to designate a mob of idolaters at Ephesus. (3) It is used for local assemblies of Christians, or congregations. (4) The word church in the Bible sometimes refers to that great assembly of Christians to be called out at the second coming to meet Christ in the air and to be assembled in Heaven.

I. Israel at Mount Sinai Was a Church

The word church is used of Israel in the wilderness before Mount Sinai. Acts 7:38 says:

"This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who received the lively oracles to give unto us."

Israel was really a called out group, called out of Egypt and assembled in the wilderness, and was literally a church. The same

Greek word *ekklesia* is used as it is used everywhere else in the Bible. This called-out assembly, most of them quite certainly unbelievers since practically all of them died in the wilderness for their sins, was yet a church. The word translated "church" throughout the Bible simply means a called-out assembly.

We call attention to this verse of Scripture to help you get the Bible meaning of the word church. Do not be afraid of anything that is in the Bible, Israel at Mount

Sinai; saved, lost, grown folks, young people and babies, were all called a church by the Word of God. That was not a Christian church, but it was a church, a called-out assembly.

II. The Mob of Idolaters at Ephesus

The Greek word *ekklesia*, translated "church" everywhere else in the Bible, is also used to designate a mob of idolaters at Ephesus. In Acts 19, verses 32, 39 and 41, the word assembly is really a translation of the Greek word *ekklesia*, usually used for church. That mob, called out by Demetrius to do away with Paul, Gaius and Aristarchus, was a called-out assembly and therefore a church. Check up in Young's Analytical Concordance, or the Greek New Testament, and see that the word assembly in these verses is translated from *ekklesia*, the Greek word everywhere used for church. A called-out assembly is a church.

This mob at Ephesus was not a church of believers in Christ, not a church of Christians, but nevertheless, in the language of the Bible, it was a church. In the English translation the word is assembly, but should have been translated church as it was in every other single case in the Bible except these three times in Acts 19:32-41. If we read into the word church more than the Bible means by the word, then we fail to understand the Bible teaching.

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Testament. "God, who, at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in his Son . . . Who being the brightness of his glory, and the express image of his person . . . by himself purged our sin" (Heb. 1:1-3). This Jesus has eternal life within himself. "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26).

Once while Napoleon was reviewing troops, his horse became unmanageable and the Emperor's life was threatened. A soldier seized the bridle and skilfully brought the horse under control. In gratitude, Napoleon said to the private, "Thank you, Captain." The private, taking him at his word, said, "Of what company, sir?" Napoleon, greatly pleased, replied, "Of my guards." The soldier was promoted accordingly. Friend, do you seek eternal life? Then seek it of the One who has power to confer it. Again consider,

B. The supremacy of His Position

He said, "I am from above . . . I am not of this world." A young college student rushed into the President's office of an American university to ask breathlessly, "Sir, I want to know, is there anything worth living for? Is there anything worth dying for? I am sick and tired of living this shallow sort of wishy-washy life. I'm tired of doing what I please. What I want to know, sir, is, is there anything really worth dying for?" Are these fair questions? Yes. Then let us ask them of some men who have known the Man 'from above'.

I call the Apostle Peter and put the questions to him, and he says of Christ, "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls" (1 Pet. 1:8-9).

I call in John the Apostle and say to him, "You leaned on Jesus' breast, you knew the Man 'from above', how would you answer these questions?" And he says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1-2). This is religion you can live or die for!

But I call another witness this time the old battle-scarred Apostle Paul. "Paul, what is your answer?" He says simply, "For me to live is Christ, and to die is gain" (Phil. 1:21). This leads us to consider

C. The supremacy of His Perspective

Christ sees the ages. He said to the Jews, "Before Abraham was, I am" (John 8:58). That is, He was God before Abraham existed. There never was a time when He was not. In the Revelation He declares, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). Young person, is He not able to guide you? Hear Him say, "I am the light of the world; He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

A couple of years ago eighty U. S. soldiers fighting forest fires in New Jersey were being trapped by the flames without knowing it. And unknown plane pilot saw their danger and risked his own life by flying low enough to drop

weighted paper notes to these men. He did this three times. The notes told the men they were trapped, but the pilot could see a way out and would guide them to safety. They believed and obeyed instantly. Dropping their tools, they followed the guide. He led them through a narrow, flame-lined channel, but all reached the highway safely. These men were not fools. They did not try to argue or seek some other way out. They believed the only one who could see the whole scene. It is just so between you and the Lord Jesus Christ. You cannot see; He can. Put your hand in His, and hear Him say, "I will instruct thee and teach thee in the way that thou shalt go; I will guide thee with mine eye" (Ps. 32:8). And God says of His Son, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Then I want you to consider

D. The supremacy of His Power

He is the living Christ. All wickedness opposed Him during his life on earth. They were determined to destroy Him. The powers of Hell spearheaded the attack. They thought themselves victors when they crucified His body. But on the third day He shook off death and rose to declare, "All power is given unto me in heaven and in earth" (Matt. 28:19). Since that day emperors and empires have set themselves against Him. But time has only seen the growth of His power. Every enemy might well cry, like the apostate Roman emperor, Julian, "Thou hast conquered, oh pale Galilean!"

The time is surely coming when "Every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father".

Again I would have you face God's Christ with

II. The Fact of Your Sin

A. Its weight is upon you

"All have sinned and come short of the glory of God" (Rom. 3:23). Sin is a terrible curse. It is not less awful because it involves everybody. God hates sin. Sin nailed His Son to the Cross. And sin will destroy you, every last one of you, unless you bring your sin to the cross.

Someone says, "Preacher, I don't think I'm so bad". But do you know you have broken God's greatest commandment? What is this sin? murder? adultery? blasphemy? No. God commands, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37-38). Have you done it? Really? Have you put God first in all your plans, in all your pleasures, in all your spending, in all your thoughts? If you have not, you have broken God's first and great commandment, and you are answerable to Almighty God for your sin. Remember

B. Its wages will be paid

"The wages of sin is death" (Rom. 6:23). "The soul that sinneth, it shall die." I know the "modern mind" does not like this truth. I know "the consensus of scholarship" asserts that Hell is old-fashioned and out of date. But for all of that "the consensus of scholarship" could not keep this world out of the wickedest, cruellest war it has ever suffered. And the "consensus of scholarship" won't keep you out of Hell if you listen to it and silence your ears to the voice of God.

Young people, what did Jesus say? Jesus said if your hands or feet or eyes are leading you into sin, better cut off hands or feet, or pluck out your eyes, than have them cast into Hell where their worm dieth not and the fire is not quenched. It was Jesus who pulled back the curtain veiling the lost world and showed us the rich man in Hell. It was Jesus who reported that man's lamentable cry, "Have mercy on me and send Lazarus that he may dip the tip of his fingers in water for I am tormented in this flame" (Luke

16:24). It is Jesus who has told us He will have to say to some men one day, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels . . . and these shall go away into everlasting punishment" (Matt. 25:41-46). My friends, only a fool ignores solemn warnings like these.

One morning, back in New York state, a wealthy gentleman who was a neighbor of ours was awakened by his butler knocking at the bedroom door. He called, "What do you want?" The butler said, "There's something wrong with the furnace. Come down stairs." Slipping into his bathrobe, the man went downstairs. When he reached the furnace the butler suddenly pulled out an automatic pistol and began firing at his employer at point-blank range. Seven times he shot him, in the mouth, chest, stomach, left shoulder, and left wrist. A few minutes later I was called to help. The blood of that man stained the seat of my car as I rushed him to the hospital. What a horrible thing! Oh my friend, do you think that if our neighbor had known what was waiting for him in that dark basement that he would have entered there? Never. Had he known that fiend was waiting there in the basement, gun in hand, with murder in his heart, he would have fled the place in terror. It would have been a house of horror to him. Yet friend, you know there is an awful Hell awaiting you at the end of a sinful life. Still you go right on, and every day brings you nearer that place of endless agony. If you have not yet faced Jesus Christ with the fact of your sin, there is but a heartbeat between you and Hell.

III. The Fact of His Salvation

A. "If you believe not"

Jesus said, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). A time is coming when it will be too late to believe. A lady who survived the sinking of the Titanic has given a vivid picture of the end of that awful tragedy. As the great ship reared in the air for her last fatal plunge, dozens of dark figures could be seen falling from the decks into the icy waters. For a few tragic minutes after the ship was gone cries of despair could be heard from these drowning people. Gradually they ceased until there was but one man left. In pathetic anguish he kept crying, "My God, my God." His wails grew fainter, then ceased, and all was still as death.

What do you suppose that man thought of as he fought futilely for life? Was it the vision of a praying mother, pleading with him to give his heart to God? Was it the peaceful picture of a village church painted on the canvas of his memory? Did he feel again the loving touch upon his arm as in his youth a friend had said, "Son, why don't you take Christ?" Perhaps old Scripture verses he had sneered at long ago now burned across the night sky above him, "What shall I do then with Jesus?" "Now is the accepted time." "Boast not thyself of tomorrow." But now—too late. The waters were choking him. The end had come.

My friends, each of you is moving across life's stage toward that moment when the drama ends and the curtain drops. The little baubles of life will all be gone and the bitter or blessed realities of eternity will stand naked before you. Don't count on that last moment to get right with God if you are dodging Him now. When the auto crash comes and in a second life's candle is snuffed out—it is too late. When the great steamship crashed, staggered, and plunges downward, and the salt water burns in your nose and throat—it is too late. When your heart falters and you catch your breath, throw up your arms and collapse while blinding pain stabs through you like a knife—it is too late.

Then some precious, weeping mother will kneel by your bed in that room of death and moan, "Oh God, is it well with my boy?" Or a grief-stricken dad will cry as another father did, "My son, my son, would to God I had died for thee, Oh my son!" And your

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ing on the subject. It is interesting that in the same chapter is the only case in the Bible where any word is wrongly translated church. "Robbers of churches" in verse 37 is a single word in the Greek language, meaning, "robbers of temples" and has no connection with the word church whatever. The translators had already begun to use the word church for a church building and so made this mistake. In the Bible the word church never means a building but simply a called-out assembly.

III. Local Congregations of Christians Are Churches

The most common use of the word church in the New Testament is of local assemblies of Christians or congregations. We are told about "the churches of Galatia" (Gal. 1:2), "the seven churches which are in Asia" (Rev. 1:4), etc. Every local congregation of Christians was a called-out assembly. About ninety times in the New Testament the word church means a local congregation of Christians. It is important to note that a called-out assembly of Christians was a church whether they had pastors or deacons or not, whether there was any church roll or not, having church covenant or articles of faith or not having them. The word church means a called-out assembly. Many times it referred to called-out assemblies of Christians.

"Church" Means One Congregation, Not Many

Be sure to notice that a local congregation of Christians was never called a part of the church. Speaking of different congregations of Christians, the Bible always uses the plural term churches, not the singular term the church. The Holy Spirit did not speak of "the church" in the province of Galatia, but of "the churches of Galatia." He did not speak of "the church" in the cities of Asia, but of the seven "churches" of Asia. Every local congregation is a separate church, and these congregations are never put together to form one body called a church in Bible terminology. A group of churches forming a denomination does not make one large church. They are still churches. In Bible times they did have local churches, but they did not have a denomination. The local assemblies were churches. Had there been a denomination, it would NOT have been a church in the Bible sense, a called-out assembly.

For example, it is thoroughly unscriptural to say, "I joined the Baptist church." There are many

Christian friends who longed to have you decide for Christ will walk by your coffin to remember with heart-twisting suffering, "He died without Christ. He died without hope." This is your future, if you believe not. But,

B. If you believe

1. You may know you are saved. Yes, you may KNOW. Paul said, "I know whom I have believed." Peter declared, "You KNOW that you were . . . redeemed . . . with the precious blood of Christ." John said, "We KNOW that we have passed from death unto life." You ask, "How can I know?"

2. You must come to Jesus Christ. Come as a sinner. Come simply to put your whole confidence in Him. Jesus says, "Come unto me all ye." Come with the burden of your sin and cast yourself upon Christ. It is a simple thing to do.

There was a little seven-year-old lad in St. Luke's Hospital in New York. He had fallen from a building and injured his spine so that the doctors said he could not live. In the next bed was a little girl from a Christian home. She told the wee lad that Jesus walked through the ward every night and sometimes took children to Heaven with Him. "I'm going to ask Him to take me," said the boy, "because I can't stand the pain. But I'm afraid I might be asleep when He comes, and I might not see Him." The girl answered, "I'll tell you what to do. Just prop your right hand up with your pillow, and He'll see that and know you're the one that wanted to go

Baptist churches but no such thing as "THE BAPTIST CHURCH," referring to the whole group of Baptists. One joins a particular Baptist church, not a whole system of denomination of Baptists. A church is a called-out assembly, not a denomination.

Of course one may join a denomination. If so, it would be proper to say, "I joined the Methodist denomination." Or it would be proper to say of a local congregation, "I joined Grace Methodist Church." A denomination is not a church and a church is not a denomination, in the Bible sense. Our modern use of the term in this matter is not Scriptural.

A local assembly of Christians is a church in the Bible use of the term, irrespective of its doctrine or organization. The Bible clearly gives the doctrines that New Testament churches ought to teach and the practices they ought to follow. But New Testament churches which were wrong in doctrine and practice were still called churches. For instance, the church at Corinth had the tongues heresy, some of the members got drunk at the Lord's Supper, and they were guilty of many hurtful divisions. Yet they were called "the church of God which is at Corinth." The local congregations or called-out assemblies of Christians in the province of Galatia went far wrong in doctrine and were very much like Seventh Day Adventists, teaching salvation by the law instead of by grace. Yet they were called "the churches of Galatia." For that reason it is foolish to claim that only the congregations of your own denomination are churches. Some Baptists say that Methodist congregations are not churches. Others with the same denominational vanity are sometimes guilty of the same sin. But if Israel at Mount Sinai was a church, if the mob at Ephesus was a church, and if the Christian congregations of the New Testament were churches, in spite of their false doctrine, then any congregation of Christians is a church in the Bible sense.

IV. The Body of Christ, Including All Christians, Is a Church

The word church in the Bible sometimes refers to that great assembly of Christians to be called out at the second coming to meet Christ in the air and to be assembled in Heaven. Hebrews 12:22, 23, plainly says that this great assembly of the spirits of just men made perfect, who will be gathered in the presence of an innumerable company of angels and of Christ, is a church. It will be a

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with Him." The next morning when the nurse came through she saw the little white hand sticking up. The wee lad had gone to be with Jesus. Come simply like that.

Finally

3. You must confess Christ openly. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9-10).

In a meeting a young sailor rose and said, "In a thunderstorm, far at sea, I was struck by the lightning and taken for dead. As they were carrying me along the deck, I heard the mate say, 'Poor fellow, he is gone.' I was conscious, and knew all that was said and done. I said to myself, 'Where will I go to?' In a moment it seemed as if all the acts of my wicked life passed in review before me. It was an awful sight. I thought Hell was not far off; and go there I must. They revived me; but I had been too near eternity to be any longer indifferent. I fled for refuge to Christ. That was five years ago. I have stood up for Jesus ever since, both on land and sea." That is it! Come now. Come simply, and take Jesus Christ as your own Saviour. Then stand up for Jesus, always, wherever you are, whether on land or on sea.

[Decide for Christ today, and sign the decision form on page 8. Ed.]

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called-out assembly and therefore literally a church in the Bible sense. This certainly does not refer to any human denomination but refers to all the saved.

Hebrews 12:22, 23 says:

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, TO THE GENERAL ASSEMBLY AND CHURCH OF THE FIRSTBORN, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

Here the inspired apostle tells Christians that they must face now, not Mount Sinai and the whole assemblage of Israel gathered there when the law was given, but a far greater assemblage in Heaven. That Heavenly assembly of "the spirits of just men made perfect," the "general assembly and church of the firstborn, which are written in heaven," will be a church. It will be a called-out assembly, will be made up of all the saved called out of the world to meet Jesus in the air and then assembled in Heaven.

First Thessalonians 4:16, 17 tells about how this assembly will be called out to meet Christ in the air and that it will include both the Christian dead and Christians then living.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

First Corinthians 15:51, 52 tells in different words part of the same story:

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Old Testament Saints, With All Other Christians, in This Church

Taking the passages quoted above at face value, we can see that all the saved will be in the rapture at the second coming of Christ. First Thessalonians 4:16 says that "The dead in Christ shall rise first." Not part of the Christian dead but all the dead in Christ will be in that rapture. Verse 17 adds, "Then we which are alive and remain shall be caught up together with them..." Not part of the Christians who remain alive, but all of them who remain alive, will be caught up to meet Christ in the air and will be in this called-out group which will be assembled in Heaven.

First Corinthians 15:51, 52, is even more positive in stating that every Christian will be changed, glorified, with a resurrection body, at this time. Notice two statements given there, "We shall not all sleep, but we shall ALL be changed," and "the dead shall be raised incorruptible, and we shall be changed." Every person who has ever been saved will be changed and given a resurrection body when Christ comes for His saints; first the Christian dead and then the Christian living. Then all together will be caught up in the air to meet Christ and will be assembled at the heavenly Jerusalem.

That heavenly assembly, then, is called in Hebrews 12:23, quoted above, "the general assembly and church of the firstborn, which are written in heaven." That great gathering is properly called by the Scriptures a church since it is a called-out assembly.

Remember that this assembly is not made up of local congregations of Christians. The unit here is the individual Christian. For example, Judas Iscariot was a member of a local congregation, but being unsaved he certainly will not be in this assembly in Heaven. On the other hand, Abraham was not a member of any local congregation of Christians, but since he is one of the dead in Christ, and the Scriptures tell us that "the dead in Christ shall rise first," then Abraham will be in that Heavenly assembly, that

church of the firstborn, as will every other Christian saved up to that time. That church or heavenly assembly will not be made up of any one denomination nor of all the denominations, but of individual saved souls, without respect as to whether they were members of any local congregation or church. No denomination is that church, though many claim to be. No denomination is a branch of that church. No local congregation is a branch of that church. Every saved person is counted a member of that church which will be assembled in Heaven at the second coming of Christ.

That "General Assembly and Church" Now Being Formed as the Body of Christ

To distinguish between that heavenly assembly and other churches, Ephesians 1:22, 23 calls it "the church, which is his body." Colossians 1:18 says that Christ "is the head of the body, the church." As you read the Bible with an open mind, it becomes clear that Christ is now forming or building that body which will be called out at His second coming. Although this body is not yet assembled in Heaven, called out physically from this earth, yet they are all a part of the same "body of Christ." And God's Word, looking forward to the rapture, calls this body a church.

In Matthew 16:18 Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The term "will build" would be more clearly translated "will be building." Jesus did not say that at a particular date He would "organize" or "in-

stitute" or "found" or "begin" His church. Local congregations are founded, organized, instituted or begun; but that is not what Jesus was talking about here. His apostles were already called out and assembled with Him in a local congregation, and He did not here refer to that or any other local congregation, but to that body, the church, which will be called out at the rapture. Jesus said here in effect that He would be building or forming this body or church until the time it was called out. If you will keep clearly in mind that the word church never means denomination or group of congregations, then it will not be hard to see what Jesus meant here.

Jesus is building that church today. First Corinthians 12:12, 13, tells us that every Christian has been baptized (buried) into this body.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

When the Holy Spirit regenerates a sinner so that he is "born of the Spirit," the same Holy Spirit then buries this new-born Christian into the body of Christ. Baptism is a burial. When people are baptized in water, we expect them to come out of the water. But when the Christian is baptized into this body of Christ, he is sealed in there by the Holy Spirit and becomes a part of that body. Thus Christ is building His church by the addition of new converts as "lively stones."

First Peter 2:4, 5, tells how peo-

ple come to Christ, the living Stone, and are built up as lively stones into a spiritual house:

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye, also, as lively stones, are built up a spiritual house."

This spiritual house is the church or body which Christ is building now and the gates of Hell shall not prevail against it. Ephesians 2:19-22 tells us how the saints at Ephesus are built into this "spiritual house," "household of God," "building" and "holy temple."

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are build together for an habitation of God through the Spirit."

Notice that the same language is used here as in Matthew 16:18. Jesus said there, "I will build my church." Here we are told that the saints "are built," and then we are told that the "building" "groweth unto an holy temple." Christ is now building this church or body which will be called out at the rapture and assembled in Heaven. Every saved person is a member of this body. This is a precious truth. It does not pander to denominational pride and vanity but tends toward Christian love and fellowship for all the children of God.

Only One Body, Not Two

Some people believe that that Heavenly assembly will include

two different groups of people, two separate bodies, one body to be the bride of Christ, and another body to be guests at the wedding. Such people usually believe that those of their own denomination and name will be the "bride" and that saved people of other faiths will be "guests" but not equal to the bride. This is a vain and hurtful teaching which is not anywhere taught in the Word of God, but is born of denominational pride.

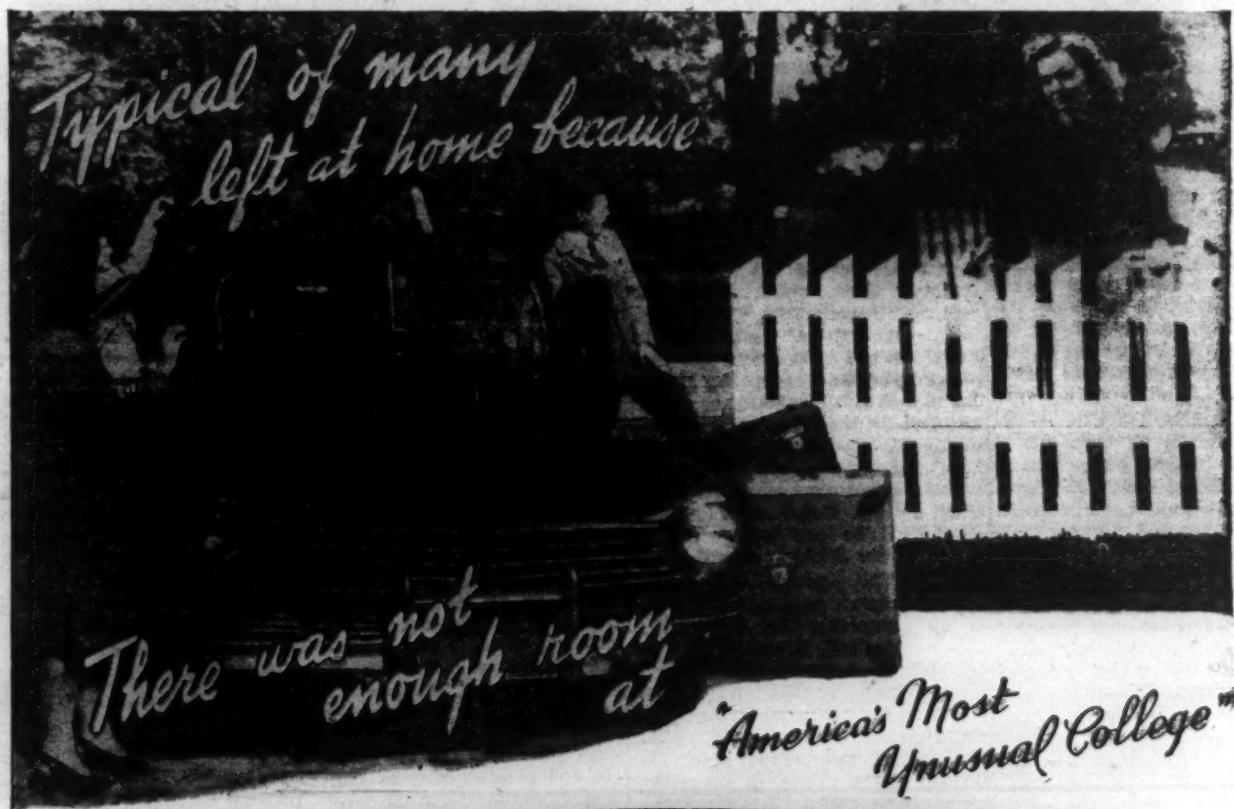
The Scripture expressly states that there is only one body. Ephesians 4:4 says:

"There is one body, and one Spirit, even as ye are called in one hope of your calling."

That body is mentioned many, many times in the Scripture but always in the singular. There is but one "body of Christ." There will be just one assembly of the saved in Heaven when Christ comes and receives His saints. Do not think there will be a line between your denomination and others at that time. There will not. Do not think there will be a separation between you and Old Testament saints at that time. There will not! There is one body and only one and that includes all the saved.

Sometimes the rapture of the saints, caught up to meet Christ in the air, is illustrated in the Scripture by a wedding. But when the wedding guests are mentioned, the bride is never mentioned (Matt. 25:1-14). When the bridesmaids are mentioned, no bride is mentioned (Matt. 25:1-13). In Ephesians 5:23-33 the relation of husband and wife is likened unto the relation between Christ and His church, but there no other

(Continued on Page 4)



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"Churches" and "The Church"

(Continued from Page 3)

group is mentioned. It takes many illustrations to picture the glory that will be ours when we see Jesus. But these illustrations do not mean that he will be divided into separate bodies as a bride, bridesmaids, guests and servants. For example, Jesus is mentioned as "the Lamb of God," "the Lion of the tribe of Juda," "the bright and morning Star," "the root and the offspring of David," etc. But all these refer to the same Christ, not different Christs. So all the illustrations of Christians at the rapture refer to one body.

"When Was the Church Founded?"

Many people are greatly concerned over the question of when the church was founded, organized, instituted, originated, or begun. They argue much about it, and yet the Bible never says one word on the subject of the date! All the trouble is caused by misunderstanding the word church. If you mean this body of Christ which Jesus is now building, then it was never founded or organized. It did not begin at Pentecost. It is not a human organization, so it never needed to be organized. Jesus is building it and that is enough. He does not even tell us in the Bible when He began building it. Since Adam will be in it, if he was saved outside the Garden of Eden, then we suppose that Jesus began building this body when He saved the first man. But since the Bible does not set a time as the birthday of the church and makes no issue about it whatever, we will do well to follow the Bible example. The date of "the founding of the church" is unimportant anyway, unless you are seeking to prove that the church Jesus mentioned is your own particular human denomination. It is enough to believe what Jesus expressly stated, that He is building that body and it will be complete at the rapture of the saints. After that, people saved on earth during the tribulation period, and Jews saved after we return with Christ to reign on the earth, will be saved and on an equal basis with others saved before, but they will not be called out to meet Christ in the air and so will not be a part of the church.

Notice carefully that the Bible never refers to the church as a body after the assembly in Heaven. When we come back to reign on the earth, we will no more be a called-out assembly, a church. Then we will be a kingdom, not a church.

I hope it has become clear from this study that Scripturally local congregations are churches and that all the saved who will meet Christ in the air form an entirely separate body, the church and body of Christ. Denominations are not churches in any Bible sense.

Never use the word church, then, about a denomination. If you say "the Roman Catholic church," or "the Methodist church," you should remember that you use the term as an accommodation to modern usage and not at all in the Bible sense. Actually, there are many local churches, but no denomination is that; and in the Bible the word church is never used about denominations.

The world has been cursed by the example and teaching of Roman Catholicism in many ways. The Roman Catholic idea of a great human denomination and organization which is to be the bride of Christ, is an utterly false idea. They claim that their human organization, heading up in the Pope, is the bride and body of Christ. Episcopalians, copying them, claim their denomination is the bride of Christ, the true church. Churches of Christ, or Disciples, sometimes make the same claim. Baptists sometimes very foolishly claim that the Baptist denomination, made up of Baptist churches, is the bride of Christ. That is using the word church as Roman Catholics do in a wholly unscriptural sense. Remember that the Bible teaches that Roman Catholicism would be the mother of religious abominations in the earth (Rev. 17:5). To teach that some denomination is the church of Christ appeals to human vanity and pride, but it is utterly untrue to

the Scriptures.

The Church, the Body of Christ, Was Not Born at Pentecost

Smith's Bible Dictionary sums up the belief of many when it says, "Just as the appearance of God on Mount Sinai was the birthday of the Jewish nation, so was Pentecost the birthday of the Christian Church" (article "Pentecost"). But in this case Smith's Bible Dictionary is mistaken, as I think I can show. Dr. Smith had in mind that the church, the body of Christ, was an organization, which is not. That viewpoint is natural for a Church of England man, but is not Scriptural.

The notes in the Scofield Bible seem to take for granted that the church was founded at Pentecost; but that view is based upon a false conception of what the church is. For instance, Dr. Scofield's note on I Timothy 3:15 says, "Church (visible). Summary: The passages under this head (I Cor. 10:32; I Tim. 3:15, 3:16), refer to that visible body of professed believers called, collectively, 'the Church,' of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government."

This idea that denominations are branches of the church and that "that visible body of professed believers," or any other visible group is called "the church" in the Bible is utterly wrong. What popes and bishops and denominational leaders down through the centuries have organized and called historically "the church" is never called the church in the Bible.

Where did the idea start that the church was born at Pentecost? It grew out of this unscriptural conception of the church. If there was a denomination, it had to be organized. If the church and body and bride of Christ is what Catholics mean by those terms, then of course it would have to have an origin and its birth would be a public matter, a historical matter.

But the word *ekklesia* literally means a called-out assembly. It does not mean an "organized" assembly. That word translated "church" in Acts 7:38, "the church in the wilderness," referring to Israel in the wilderness, pictured an unorganized and motley group. Israel was a "called-out assembly" as soon as they gathered outside of Egypt. It did not take Mount Sinai nor the Mosaic law, nor consecration nor ceremony to make them into a called-out assembly. So Israel in the wilderness is called in the Bible, a church.

In Acts 19, verses 32, 39, and 41, that idolatrous mob, called together by Demetrius the silversmith, to murder Paul, is called an "assembly," in both the King James and Revised Versions. But in the Greek it is really the word for church, *ekklesia*. That mob, called out against the preaching of the gospel, was a called-out assembly, a church in literal Bible language. For in every other chapter in the New Testament, but this one the word *ekklesia* is always translated "church."

That shows that a church does not need to be organized or founded or born in order to be a church. It is simply a called-out assembly.

A local congregation of Christians called together is a church. Israel in the wilderness, called out of Egypt, is a church.

A howling mob called together at Ephesus is a church.

And so all the saints of God, all those who were ever born again whose names are written in Heaven, will at the rapture constitute a church. Literally, then the saints of God will be a called-out assembly, meeting in the heavenly Jerusalem.

Note these reasons why the church could not have been founded at Pentecost, as many people believe.

1. In all the discussions in the New Testament about Pentecost and what happened then, not a single word is said about the church being born then. Such an idea is not mentioned in the twenty-fourth chapter of Luke where Jesus commanded the disciples to "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." The idea of the birth or origin of a church is not mentioned in the first chapter of Acts, where Jesus "commanded

them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me . . . ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

The second chapter of Acts, which tells in such glowing detail the happenings of that glorious day when the Holy Spirit came upon the people and they were all filled with the Holy Ghost and three thousand people were added to the church—that chapter does not even hint at the origin of a church.

References to Pentecost in Acts 11:15-17, and in Hebrews 2:4 do not hint that the church was founded at Pentecost.

2. The instructions of Jesus to His disciples long before Pentecost, that if the erring brother would not hear two or three who come to reprove and intreat, that they should "tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17), indicates that the local group of called-out disciples was recognized as a church long before Pentecost. If there was a church at Pentecost, it was, of course, a local group, but it was not the first time the group was called a church. Even the local church at Jerusalem was not founded at Pentecost.

3. The universal church, composed of all believers, the body and bride of Christ, could not have been born at Pentecost because of its very nature. First, that body of Christ is slowly building. It "groweth unto an holy temple," the Scripture says (Eph. 2:21). Christ in the Greek text said literally, "I will be building my church." Every new convert is like a stone laid upon a wall, covered with mortar and with other stones, and so buried or baptized into the body. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5). A house is not born; it is built. And Christ is building His church. What is the origin of a house? Is it when the first stone is laid or when the house is finished? If it is when the first stone is prepared, then the first soul ever saved in the world was the origin of the church. If it is when the house is finished, then it will be at the rapture when all the saints of God are called out "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven . . ." (Heb. 12:22, 23). The material for this called-out assembly began to be prepared with the first soul saved, whether Adam or Abel. (I think it was Adam.) But the church will not be literally called out until the rapture. To artificially put a birth-date for the body and bride of Christ anywhere between the beginning and the end is unscriptural. Pentecost was not the birth-date of the church.

4. The fourth proof that the church was not born at Pentecost is the serious misapplication of Scripture which people must make in trying to prove it. Note the weakness of the proof. First, they think of the church, the body of Christ, as a human, visible, earthly organization, with the denominations as "branches of the church." This is a wholly unscriptural idea, which was adopted from the Catholic position thoughtlessly. But with that idea of an organization with human officers, people try to find a starting place. Peter preached at Pentecost; and Catholics say that Peter was given the keys of Heaven and could let people in or keep them out; that Peter is the first pope of the Catholic church and that their church, which they call the true church, so began at Pentecost. Then other denominations which sprang from the Catholics claim to be branches of the true church, so they also claim that the church began at Pentecost. With that background, they look for Scripture to prove it. And all they find is I Corinthians 12:13 which says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Jesus promised that at Pentecost the disciples would be baptized

with the Holy Spirit (Acts 1:5). This verse (I Cor. 12:13), says that "By one Spirit are we all baptized into one body." So people who already want an earthly organization founded at Pentecost, teach that this means that at Pentecost everybody who would ever be saved, was "symbolically" or "legally" or "potentially" baptized into the body of Christ.

How foolish is this interpretation! Actually, I Corinthians 12:13 has no reference whatever to Pentecost or to what happened there. This interpretation confuses two entirely separate things. At Pentecost, Jesus Himself poured out the Holy Spirit to cover (and to baptize), and fill the disciples with soul-winning power. That was the meaning of Pentecost (Luke 24:49; Acts 1:8). But when souls are saved, the Holy Spirit takes new converts and buries them into this body-like stones built into a wall, and they become a part of the body of Christ. Christ baptizing one already saved in the Holy Spirit for soul-winning power, is an entirely different thing from the Holy Spirit placing new converts into the body of Christ.

Paul wrote to the church at Corinth and said in effect, "All of us have been placed by the Holy Spirit in the body of Christ when we were saved, and the Holy Spirit has come into our bodies to stay." He was speaking of the time when each one was saved and he had no reference to Pentecost.

Nor is there a single verse in the Bible that teaches that the church was formed at Pentecost. After the doctrine is formed, then people find, they think, a symbolical meaning in the wave-loaves of the Jewish Old Testa-

ment Pentecost, which seems to them to picture the church, though (Continued on Page 5)

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All This -- and Heaven Too

(Continued from Page 3)

say it is mercy? Yes, and yet there is room. You say it is long-suffering? Yes, and yet there is room. You say it is tenderness? Yes, and yet there is room. Take mercy, long-suffering, tenderness, pity, compassion, and love—put them in that one word grace, and there would be an eternity of room. There would still be a universe of room. If you want me to give you a definition or a measure of grace, I will do it under one condition: that you solve this problem for me. Climb to the seventh Heaven, ascend to the knees of God, put your ear against His beating, longing, yearning heart. Turn your back upon God and come down, down, down, down, and still further down until you stand outside the walls of old Jerusalem, on Golgotha's rugged height, in the shadow of that center cross watching Jesus die for your sins, hearing the dripping drip of the drops of His precious blood, flowing for our salvation. But do not stop there. Turn your back on Calvary and go down, down, down, deeper down, further down and still deeper, measurelessly further down, until the waves of that lake of fire and brimstone rage at your feet, until you see the writhing torments and hear the shrieking, weeping, moaning and groaning of the lost, the doomed, the damned souls in an eternal Hell. Tell me the distance between the heart of God and the bottomless pit of Hell by way of Calvary's bloodstained cross and then perchance, and only perchance, will I be able to give you a definition of grace.

The Holy Spirit Himself, and I speak it reverently, is beggared when He uses human language to describe the grace of God. Paul the apostle limits himself, mighty as he is, when he says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Now there are three things in this text, on the very face of it. The first thing is, Jesus was rich. The second thing is, Jesus became poor. The third thing is that through the poverty of the Lord Jesus Christ, we became rich.

Jesus Was Rich

First of all, Jesus Christ was rich in station. He was the Son of God. He was God from before the foundations of eternity. From the remotest, bottomless, endless cells of eternity, Jesus Christ was already in the bosom of the Father. It is inconceivably, unutterably impossible for human language—whether it be prose or poetry—to tell you the exalted station of the Lord Jesus Christ in the bosom of His Father in glory. The mind of man staggers at the thought of how elevated Jesus Christ was. It is utterly, it is unquestionably impossible for a human being to comprehend the lofty height to which we must climb to see Jesus on the throne at the right hand of His Father before the beginning of the world.

Then secondly, He was rich in

His surroundings. Heaven was His home, with its beauty, with its perfections, with its artistry. His companions were the angels. There was no sickness up there, no sorrow, no suffering, no misunderstanding, no heartache, no tears, no disappointments. He was rich, not only in His station, but He was also rich in His surroundings.

Then, my friends, the Lord Jesus Christ was rich in His sovereignty. He was the King of kings, the Lord of lords. I may be wrong in my estimate, although I do not believe that I am. When Jesus Christ said, "All authority is given unto me in Heaven and in earth," I do not believe that all authority was given to Him then and there. No, my friends, I believe that all authority, all sovereignty, all rulership, all power was given to the Lord Jesus Christ long before He came to be born of the Virgin Mary. I believe it is an inherent power. It is not a given power. I believe it is a power that was in Him when first He came in the heart of God; and the Lord Himself alone can understand the ministry of the triune God; the Father, the Son, and the Holy Ghost.

You know, my friends, that is what makes unbelief such a terrible thing. That is what makes rejecting Christ such a terrible sin. There are some of you in this congregation, perchance, who are not Christians. If, God forbid, you walk out of this congregation tonight unsaved, you have not turned your back on me, you have not turned your back on the church, you have not turned your back on the Bible; you have turned your back on the King of kings and Lord of lords. Suppose President Truman were to give you an invitation. Would you treat it as lightly as you are treating the invitation of the Son of God? Remember what it means to say, "No," to Jesus Christ. He has all authority over your life. He can cause you to live or make you to die. He can make you so happy that your cup runneth over, or He can make you so miserable that you wish a thousand times every day you had never been born. He can take you to Heaven or plunge you into the bottomless depths of a never-ending Hell. Yes, He was rich in His station. He was rich in His surroundings. And He was rich in His sovereignty.

But Jesus Became Poor

Then he became poor. He became poor in His person. He became a man. He took upon Himself the flesh of a man, the limitations of a man. This Jesus who was spirit and truth, this Jesus who could be in Rome and in Jerusalem, and in Tokyo, and in Chicago at the same time, limited Himself into the flesh of the rosy-cheeked babe of the Virgin Mary. We speak a lot about the sufferings of Christ at Gethsemane, and our hearts grow still and heavy within us when we listen to the awful whistling of the Roman scourge as it lacerates His back. We stand aghast, our souls trembling within us, at the frightful inhumanity and indignity of the bitter cross. But those things lasted but a night and part of a day. I say to you tonight, and

may God help me to say it, and may God help you to understand it, that the encasing of Jesus Christ in human flesh was just as much indignity for Him as the crucifixion. It was just as much of a burden to Him to bear the evils of our flesh with its shortcomings, with its limitations, with its temptations, with its weight upon His spirit. Surely the Lord Jesus Christ, the pure Son of God, clothed Himself with the flesh in order that He might take upon Himself the death that was rightfully our debt.

Then, my friends, He became poor in position. He left His home in Heaven. He was born in a stable. He was born under a cloud. To this day there are some benighted fools who say that He was born of an illegitimate affair between His mother and some supposed trifler of that particular day and time. He lived in Nazareth, in Galilee; and the best that could be said of His home place was: "Can any good thing come out of Nazareth?" Galilee, the center of the Gentiles, the most apropos place, if you will understand the expression, that there was among the Jews of His day and time. He worked with His hands, apparently, for the first thirty years of His life. And He Himself said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). "But I am among you as he that serveth" (Luke 22:27). "As he that is your servant"—just think of what it means! Think of the king of England coming to Woodlawn Baptist Church of Chicago and sweeping the floor of this place, and you will have a faint conception of what the Lord Jesus Christ humbled Himself to do when He was here upon this earth.

You heard Brother Harrison tell us the other day about John Newton becoming a servant of slaves, a slave of slaves. Well, my friends, John Newton was a peer of the realm alongside of the subjection of the Lord Jesus Christ. After all, John Newton served flesh of his flesh and bone of his bone; but here was God Himself coming down to serve His creatures. Show me any other religion where there is anything like that offered to us.

Then when He became poor there was a passion. He became poor when He sweated out His heart's blood that awful night in Gethsemane. He became poor when they mocked Him and spat upon Him, when they crowned Him with thorns, when they beat Him over the head with that reed and then put it in His trembling hands. He became poor when they laughed at Him, calling Him the king of the Jews. He became poor when they nailed Him to that fearful cross. He became poor as the blood oozed out of His wounds for your salvation and for mine. He became poor when they took Him from that cross and put Him into a tomb that was borrowed because there was no place that He Himself owned where His body could find repose even in death. Oh, I could go and spend hours, even days, showing you the humility, the humiliation, the submission, the subjection of the Son of God: how He limited Himself, how He stripped Himself, how He denied Himself, how He abandoned Himself.

Here is one thing I cannot understand. We look at Calvary's cross. We think of the suffering of Christ, of the sacrifice of the Son of God. We dig down into our pockets and take a tithe or a little more of our money, give it to the Lord; and we call that sacrifice. The next time you are called upon to sacrifice to a missionary cause; the next time a collection plate is passed by you, stop for a half a minute and think of the wounds of Jesus on the cross. Then if you can call anything you give a sacrifice, there is something the matter with your mind—and surely there is something the matter with your heart, and there is with my heart and mind, too, if I can, in view of what Christ has given for me, call anything I give to God a sacrifice.

By His Poverty We Are Made Rich

But now we come to the third word. Because of His suffering, because of His limitations, be-

cause of His poverty, because of His self-denial, because of the blood sweat, because of that scourge, because of that crown of thorns, because of those cruel nails, because of those bitter, endless hours of agony, we are made rich.

First of all, my friends, that poverty of the Lord Jesus Christ, that grace of the Son of God was necessary. There was no other way. If there was any other way for God to save us, except through the wounds and the blood of His Son, Jesus would never have died on the cross. You know we have a lot of modernism here in this man's town, especially on this side of town. Let me warn you about something, my friends—let me warn you! I am not taking away from the brightness and the philosophic wealth and wisdom of the professors in your schools. They know more than I do. But, my friends, let me warn you! You had better take a chance with God than with these professors. You had better take a chance with this Bible than with these professors. And this Bible says, "Without shedding of blood is no remission" (Heb. 9:22). If it is a mistake, you have made a mistake on the right side. You have not lost anything.

Somebody came to me the other day and said, "Mr. Appelmann, you are always taking about Heaven. Suppose you get up there and find

out that there isn't any Heaven?"

I said, "Brother, I sure will have had a good time going there anyway." If I make a mistake, I will make it on the right side. I have nothing to lose and everything to gain. Turn it around and I have everything to lose and nothing to gain.

Oh, my friends, that blood was necessary, that poverty was necessary, that disgrace was necessary, that shame was necessary. The law of God had to be satisfied. The judgment of God had to be satisfied. The justice of God had to be satisfied. The righteousness of God had to be satisfied, the sovereignty of God had to be satisfied. The very existence of God had to be satisfied before God could be just and the justifier of him which believeth in Jesus. Jesus took upon Himself the flesh of man. He became a servant of servants. He humbled Himself, became obedient unto death and that the death of the cross.

Now because of His poverty we are made rich. Rich in what way?

First of all, He has made us

(Continued on Page 6)

SPAIN

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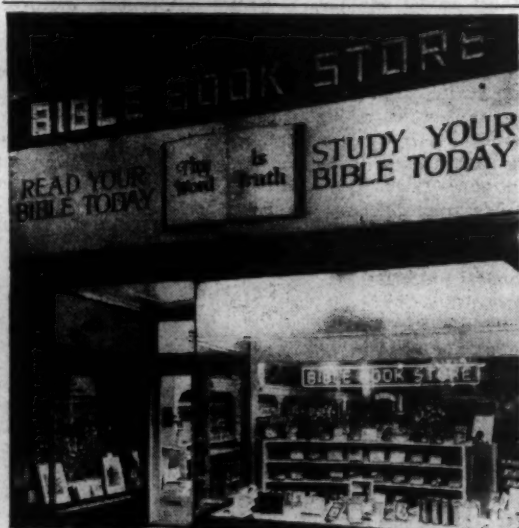
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"Churches" and "The Church"

(Continued from Page 4)

the Scripture never gives it that meaning.

The artificial division between New Testament saints and Old Testament saints which is made by so many modern Bible teachers is contrary to the Scriptures. Salvation has been the same in all ages. People were saved by exactly the same gospel in the Old Testament times, then under the preaching of John the Baptist, then in the personal ministry of Christ, and later in the book of Acts and in the times after Pentecost. And when Jesus comes for His bride, to call out all of the redeemed, He will get all His church. The called-out assembly, the ekklesia, will include every person who ever trusted Christ in any age.

How important that we remember, then, that we are blood-brothers to every born-again one, every child of God. Denominational differences may be matters of sin-

cere and honest conviction. But they must never keep us from feeling that every born again child of body of Christ and to be lovingly regarded as a member of the household of faith.

Dear reader, if you are a converted, born-again Christian, I hope you are a member of a congregation of Christians, a local church which is true to the Bible and true to Christ, "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). But, oh, I beg you, make sure you are born again and so, having trusted Christ alone for salvation, are a member of His body, that "church of the first-born" which will be assembled in Heaven. I will be there, because I have trusted Christ as my own Saviour. Can you say you too will be there?

(One of the chapters from the book, TWELVE TREMENDOUS THEMES.)



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All This -- and Heaven Too

(Continued from Page 5)

rich in the forgiveness of our sins. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). I wish I could sing it like our brother here sings it. I tell it, too, wherever I go. I want everyone to hear it; I want everyone to know. Praise God, my sins are gone! Gone! Gone—yesterday's, today's, tomorrow's—washed away in the crimson tide of Calvary's cross. You talk to me about riches. There are not enough riches in all the world to forgive a single sin on the heart of a single sinner. Not all the wealth, not all the power and prestige and possessions and positions of the universe can save a single sinner from the torments of a Devil's Hell. But the poverty of the Lord Jesus Christ blots out every transgression, covers over every iniquity, removes every spot, stain, stigma, blot, blemish from every one of our souls. I offer you as unqualifiedly, as unhesitatingly as the beat of my voice on your dear hearts, the free pardon of every one of your sins, if you will come and accept the grace of God in the Lord Jesus Christ.

Second, we are made rich not only in the forgiveness of our sins, but in the fellowship of God. Do you know what it means to have a friend in court? Do you know what it means to have a friend who pays your bills? Do you know what it means to have a treasury that you can draw on all the time?

You remember the story they tell about that young nobleman in Russia who got into trouble. He was a quartermaster officer in the Russian army. He was stationed in St. Petersburg at that time—Leningrad, as we call it now. He lost his own money, and then he lost some of his quartermaster money, commissary money. It meant a court-martial. It meant that he would be cashiered out of the army. It meant that he might be thrown into prison. There was no way to pay it back.

One night he sat, casting up the accounts, trying to figure a way out. He could not do it. There was just one thing for him to do. He pulled open the drawer of his desk and pulled out his service revolver from its holster and put it on top of the records. He dipped his pen and wrote underneath the records, "Who will pay my debt?" That was his obituary, he thought. He began to cry. He was a young fellow, not thirty years of age. He wept agonizing sobs. He did not want to die. He had gotten himself into a mess; he had gotten himself into a difficulty. And he sobbed himself to sleep. Just about that time the Czar of all the Russians, Nicholas II, happened to be going through the barracks, maybe on a visit, maybe to see somebody—a common occurrence. He noticed a door ajar and a light in the room. He couldn't figure out what an officer would be doing awake at that time of the night. So he pushed the door open gently and saw that officer stretched out across his desk with his head on his arm and the service revolver lying there. Nicholas tiptoed, looked underneath the man's arm, pulled the paper a little, recognized what it was about; recognized the black column and the red column, recognized the writing, "Who will pay my debt?" And then, taking that young fellow's pencil out of his limp finger without waking him up, he wrote underneath, "I, Nicholas II." Imagine the joy! Imagine the heartfelt gratitude! Imagine the keen appreciation of that young officer when he saw that the Czar, his king, was going to pay the debt.

Imagine me, a lost sinner, as I try to tell you about it right now; imagine me with the debt, the weight, the woe, the corruption, the evil, the degradation, the

death and damnation of my sins upon me—and then God writing across my record in the blood of His Son, "I will take care of you. I will be responsible for you. I will see to it that your sins are forgiven. I will walk with you and talk with you and call you My own"! Most of us have a funny conception about salvation, about Christianity. Perhaps I can help you tonight as God has helped me. Some of us have an idea that salvation means your sins are forgiven and you will go to Heaven when you die. That is right. All this—and Heaven, too. But that is just part of it, my friends. Salvation is not tomorrow. Salvation is here and now. We have it now. God is our Father. Christ is our Brother. The Holy Spirit is our Comforter and Guide.

But I am just multiplying words. That is one thing you cannot explain. You must figure it out. Tell a man how ice cream tastes who never tasted ice cream; tell a man how chocolate, good, rich, pre-war chocolate, tastes who never had a bit of chocolate in his mouth; tell a man how beautiful the satin petal of a rose is when that man has been blind all his life; try to tell a lost sinner what it means to have fellowship with God! Why, you are just silly. You cannot do it. All you can do is say, "Come and taste and see how good God is!" We are rich in fellowship with God because He walks with us and talks with us and calls us His very own.

Then last of all, my friends, He has made us rich, all of us who believe in the glories of Heaven. He will make you rich, all of you who believe, not only in the forgiveness of the past, not only in the fellowship of the present, but in the future glory that is waiting for us. Yes, God will forgive our sins here. God will walk with us and talk with us and call us His own here. God will company us and commune with us in His Spirit here. God will feed us and clothe us and answer our prayers and comfort our hearts and encourage our lives here. And then when He is through with us here—"All This and Heaven, Too!" All this, and then the joys of the mansions of bliss awaiting all those who wait and watch and work for the soon appearing of the Lord Jesus Christ.

Now all these gifts, all these mercies, are from God by His grace. "By grace, . . . not of works lest any man should boast." We cannot earn them. We cannot buy them. We cannot attain them. We cannot obtain them. We cannot retain them. We cannot contain them. But, thank God, we can receive them and let God keep on giving them to us.

And the way to receive them is by faith, by faith in the Lord Jesus Christ. If you believe He is the Son of God, that He died for your sins, that God raised Him from the dead, that He wants to save you, that He can save you, that He will save you if you trust Him—that is all you need. Come!—and welcome—thrice welcome! If you were one-thousandth as anxious for your own salvation as God is to save you, you would not let me finish. You would run down this aisle! God stands ready to bestow the poverty of Jesus Christ upon you that you through that poverty might become eternally rich in the pardon of your sins, in the peace which passeth understanding and in the promotion to glory when God is finished with your work here upon this earth.

I remember some years ago of a Sunday School teacher in London who took her class of boys on a picnic, on a hike, really, one Sunday afternoon. They went from place to place, and finally came to a walled-in garden. In the wall were big, heavy gates; and at the gates there were guards.

The teacher took those boys in, walked up and down the beautiful grounds. They came to a hothouse, a glass hothouse. Those boys had never seen anything like that in their lives. The teacher led them in the door, told them not to touch anything. They could not

EDITOR IN CITY-WIDE CAMPAIGN, DAYTON, OHIO

On the invitation of a large group of pastors, churches and Christian laymen, Evangelist John R. Rice will lead in a large union evangelistic campaign in Dayton, Ohio, in Memorial Hall, September 8 through October 6.

We earnestly crave the prayers of all God's people that multitudes will be saved. The evangelical leaders of the city are co-operating. Bill Mann, special representative of the evangelist, has been on the ground for most of a month, helping to organize and prepare for the big campaign.

understand it. It was cold, miserable, raw, windy, with much snow, on the outside, while inside it was warm with every kind of flower you could think of, every kind of growth you could think of, every kind of fruit you could think of. They went on and on until they came to the end and there was a grape arbor, a tremendous grape arbor with luscious, gigantic grapes in large clusters. Those boys walked around, hardly daring to ask a question. They walked almost on their tiptoes, surprised out of their young wits.

One of those boys was the son of a French widow who had married a British soldier in the last war. The Britisher had brought her over to London. He became sick and died. She was poor. She worked hard, contracted tuberculosis and was a bed patient. The community was taking care of her and that boy. He was just a lad about ten years of age.

He came home and tried to make his mother understand where he had been. But somehow he could not do it. His mother seemed to have trouble about hearing him and she talked as if she were out of her mind. I suppose she was delirious with fever. The boy sat there, not understanding what was happening to her, when suddenly she began to talk about her childhood days back in the "Great Country," in France. As she tossed about in her delirium, in her half-consciousness and half-sleep, she said, "If I could only have the taste of a grape; if I could only have the taste of a grape on my lips, I think I would be willing to die."

The boy stood it as long as he could. The mother was not paying any mind to him anyway. He got up, put on his little jacket, put on his hat and raced down the street. He came to that walled-in garden, slipped through the guards somehow, raced out to where the hothouse was, put his hand on the door and started to open it, when a man's hand fell on his shoulder. The boy turned around, his hand still on the door. The man said, "Where are you going, son?"

The boy said, "Mister, my mother is sick. She wants some grapes. You have lots of them in there. A few of them you won't miss. Please, let me go in there and get some. Please, do. I won't take many."

The man threw back his head and laughed and said, "Son, you can't have those grapes. They belong . . ." And before he had a chance to finish the sentence, another man's voice said, "Wait a minute. What does the lad want?"

The man turned around and stiffened to attention. The boy stood there watching. The man who had approached was a stately, fine-looking bearded gentleman. He turned to the guard again and said, "What does the lad want?"

The guard laughed and said, "He wants the grapes, your Majesty."

The boy could not understand the word majesty. He did not know what it was all about. The boy broke in and said, "Mister, my mother is very sick. I think she is dying. We don't have any money. We're very poor. My

If This Were My Last Year on Earth

(Continued from Page 1)

die?" The fact is, the text may be true of any of us. This year someone now reading this sermon may die. Indeed I need change only one word and the text is true of every one of us—"This year thou mayest die." No one will dispute that. You may die. Beyond contradiction the year 1946 may be your last year on earth. Now isn't it wise to get ready for what may be? For example, I do not look like a delicate man. The poor doctors would have a hard time if people needed them as seldom as I do. I do not look like a man who would die soon. But I may. I may! And because of that maybe, I have placed on my life sufficient insurance to provide a roof over my family's head if I go.

My Christian friend, this year you may die. Are you living the kind of Christian life you would want to live if you knew God would call you home this year? And oh man or woman unsaved, if this year you may die, don't you think it is good sense to get ready for the maybe?

Yes, this text as it stands may be true of some of us. This year someone reading this may die. Within five months someone of my readers may be in the other world. As I sit in my home here in Wheaton typing this message I feel fairly certain that this year I will not die. And as you sit reading this message, while you agree as to the truth of it, nevertheless you say to yourself, as I do to myself, "The text does not mean me: this year I will not die." That is human nature. We are loath to face what may be. Yet the text is true in the sense of maybe. This year you or I may die.

I was praying at the close of a Youth Rally service one night. I was asking God to bless the unsaved who had heard the message. I asked Him to help the unsaved present to make their decision that very hour. I asked Him to make them see the danger of delay. There was a slight commotion in the pew before the pulpit where I prayed. Before the prayer had ended a man had breathed his last.

Let us get ready then for what, maybe. Let us suppose this year

teacher took me in earlier today, and there are so many grapes, you will not miss a few. I won't take many, just a few of them."

The man smiled down at the boy's eager face and said, "All right, son, come in; I'll give you the grapes."

They went back to the arbor. The man reached down and plucked off a large cluster. He said, "What are you going to put them in?"

The boy put his hands in his little old pants' pockets, in his jacket pockets, and then he pulled off his cap. He said, "Put them here, Mister."

The man put in one cluster, another one, and then a third one. By that time the cap overflowed. He said, "That is all you can handle, son. Take them to your mother and if you need some more, just come right back and we will give you some more."

The boy said, "Thank you, Mister; thank you," and started to back out. Then he thought of something. He came back and put

were to be our last. It may be, and if so what then? Are there not some things that would be different if we knew this year were our last?

First of all, as Christians, What About Our Separation From the World?

A young man in the Canadian West was engaged to a girl down East. He was a farmer and had had an unusually prosperous harvest. He decided to get married a year earlier than they had planned. Without informing his girl of his intention he boarded a train and returned unexpectedly to take his bride to her new home. When he arrived at her house he found a dance was in progress and the farmhouse was full of young people. He went back of the house and looked through a window where the room was in semi-darkness. Two young people were sitting out the dance. They were locked in each other's arms. One of them was the girl to whom he was engaged! He went away and the girl never knew from him, but only from others, why she was allowed to pass out of his life.

Had that young woman known her lover might have returned that night it would have made a difference. What about our contacts with the world and its sinful pleasures? Are you allowing things in your life that you would not allow if you knew you had a few months only to live?

A good man in a Toronto church where I was pastor came to me one day and said, "Pastor, I want to tell you of a decision I made the first Sunday you preached after vacation. God used that sermon to deliver me from a habit of years." I reminded him that I had not mentioned that particular sin in that message. He said, "No, but God did, and in answer to prayer I have been fully delivered." It may be God is showing you, my friend, something that is wrong in your life without my mentioning it, and because 1946 may be your last year on earth you are going to surrender that thing to God this very hour.

What About Your Prayer Life?

If this were your last year on (Continued on Page 7)

the cap with the grapes on the table. He reached his little old, grimy hand into his pocket, bent over and pulled out two English pennies. He said, "Mister, I know this won't pay for the grapes, but it's all I've got. Please take it, Mister."

The man reached down and closed the boy's hand right around those two pennies and said: "No, son; the King's grapes are not for sale." That was the King of England. It was Buckingham Palace. It was the King's greenhouse, the King's hothouse.

Thank God, the King's grapes are not for sale! You cannot buy the blood of Jesus. You cannot buy the forgiveness of your sins. You cannot buy a home in Heaven. But you can take it for nothing, as the gift of God's love, if you will come to God through Christ. God give you the grace to come to the King's grapes tonight!

[May God help you to decide now for Christ. Claim Him by signing the decision form on page 8. Ed.]

Is It Wrong To Dance?

New 32-page book by John L. Bray showing the evils of dancing. Proves that dancing destroys spirituality, is a reversion to savagery, provokes sex passion, inflames lust, breaks down restraint, leads to adultery, venereal diseases and divorces, finally leads to Hell, and is condemned by the Bible.

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Evangelist John L. Bray
1066 LaRue St., So. Jacksonville, Fla.



If This Were My Last Year on Earth

(Continued from Page 6)

earth?

When you intend visiting relatives you write them beforehand. You may have neglected your correspondence until then; you may have been out of touch with them for months; but as you are going to be with them soon you feel you must renew fellowship and so prepare the way for your visit.

My friends, if shortly we may be with Christ, isn't it wise to immediately get on speaking terms with Him? If we do not know how to converse with the Lord Jesus here, how shall we know what to say when we meet Him up yonder? Are you on speaking terms with the Lord? How long is it since you had a real face-to-face, heart-to-heart talk with the Saviour? Not how long since you said your prayers; not how long since you prayed in a meeting; not how long since you had family devotions, but how long since you and Jesus Christ were face to face? If you knew for certain that your days on earth were numbered, would you not want to spend more time in prayer? If this year were to be your last year here, would you not want to spend next Wednesday night with your Christian friends in the house of prayer?

Then, too,

What About Your Soul-Winning Service?

I began a new year in a certain pastorate by having one hundred people covenant to try to win one soul for Christ that year. By the end of September between thirty and forty had been won for Christ through their efforts. Some of them had their first experience that year in soul-winning. Some of them knew for the first time the unutterable joy of placing a jewel in the crown of the Lord Jesus Christ.

Well, the sands of 1946 are fast running out. Not many weeks remain. If you knew for certain it would be the last chance you would have, would you not put forth some special effort to win someone this year before God took you home? Would it not add to the glory of Heaven to see some soul there won through your efforts? Up yonder there are no tears to dry, no burdens to lift, no souls to save. All that must be done here. Will you get ready for the maybe and win some soul for the Saviour this year?

Moreover,

What About Our Gifts for God's Work?

Would there not be a difference in our Christian giving if we knew this year were to be our last? Some Christians give great sums to God's work but they give in the future tense. They have settled in their minds to give so much to God's work—that is, after their car is paid for, and when the mortgage is clear, or when the children are educated, and grown up, and married, and there is nobody to keep but themselves. They are good givers, wonderful givers, but it is all in the future tense. It is all definitely and sincerely purposed but never actually done.

Now there is no thought that will more quickly disillusion such a man as the thought that this year may be his last. Let a man believe that and he will see that the time to give is now, that to give later may be too late, and that if he postpones his giving and the Lord should call him home, he would receive a stern rebuke for robbing the Lord and feathering his own nest at God's expense.

Someone reading this may have been going to give something special to God's work for a long time. Inasmuch as this year thou mayest die, had you not better make that gift to God now? There are missionaries abroad, there are evangelists at home, there is radio ministry, Bible Institutes, and the printed page like the one you are now reading, through which you could win souls for Christ's crown. Has not God

told you again and again that you ought to give Him a special gift for such work? 'Whatsoever He saith unto you, do it.' And 'that thou doest, do quickly,' for time flies and the days of us all are numbered.

I am coming very close to some of you with my next point. It is this:

What About Our Personal Differences With Others?

If this were our last year on earth?

Christian, is there a brother or sister on earth against whom you have a grievance? Has someone wronged you, or slighted you, or displeased you in any way? Is there any man or woman on earth against whom you have a grain of hard feeling? Well, if this year you knew you would die, would you not want to be reconciled to that brother before you went home? If your joy is being limited, and your testimony hindered because of personal differences between you and some other Christian, are you willing to live and die in that condition of soul? If there is anything in your heart between you and another, I bid you in God's name let not the sun go down upon that difference. This year you and I may die. If anyone has ever wronged John Linton, let him know here and now that he is freely and fully forgiven. It would be a shame if death found us not reconciled to our brother. God can enable us to love those who have wronged us. Let us give Him a chance while yet there is time.

I have been speaking thus far to Christians. Let me close by asking, if this year were your last,

What Difference Would It Make to You Who Are Unsaved?

If you knew you had only until December 31, 1946, to get right with God, would you not begin now to get ready for His presence? Knowing 'it is appointed unto man once to die and after that the judgment,' would you be willing to face death unpardoned, unforgiven? You would not! You know you would not.

Well, my friend, you may not have until December 31, 1946. No man on earth, no angel in Heaven can give you that assurance. The only day you have is this day. Now is the accepted time. Now is the day of salvation.

Said an ancient preacher, "The time to turn to God is the day before you die."

"But," said one man, "I may die today."

"Very well," said the preacher; "therefore the time to turn to God is today."

A friend of mine sometime ago told me this story. He went to a young business man and laid before him the need of life insurance. He was a thoughtful man and admitted his need. He said, "I am convinced but I would like to consult my wife. Call on me Wednesday and I will give you my answer." On Wednesday my friend called. The man said, "We have talked the matter over, my wife and I, and while we see the need of insurance we have decided to wait until the fall." My friend urged him for the sake of his young wife and family not to put off what his business sense told him was the right thing to do. But no, he would wait until fall.

Eight short weeks later my friend received an urgent message asking him to go to that home and break the news to his loved ones that death had suddenly taken their loved one hence.

O man, O woman unsaved, one day you intend being saved. You know it is right to serve Jesus Christ. You know that you need, as we all do, to prepare to meet God. But hitherto you have postponed your decision; you have delayed your coming; you have said, "Tomorrow." And one of these days tomorrow will come and find you gone—unprepared, unforgiven, unsaved.

In every life, for every good resolve, for every decision to do

MY DECISION FOR CHRIST

Date

Evangelist John R. Rice
Editor The Sword of the Lord
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon: **If This Were My Last Year on Earth; Facing God's Christ; All This and Heaven Too** (check which one). I confess myself a poor, lost sinner. I believe that Jesus died for my sins and is willing to save me just now. Here and now I turn my heart to Him, I confess my sin and guilt, I depend on Him alone to save me! With all my heart, the best I know how, I yield myself to Him completely and trust Him. I am writing this as my confession that today I take Christ as my Saviour. By His help I will try to live for Him the rest of my life.

Signed

Street

City Zone

State

right, God says, "Today." And in every life, for every good resolve, and every noble decision, Satan whispers, "Tomorrow." Is it conversion? "Today," says God; "Tomorrow," whispers Satan. Is it breaking off that evil friendship? "Tomorrow." Is it giving up that evil habit? "Tomorrow." Is it making that public confession of faith? "Tomorrow." "Tomorrow," "Tomorrow," always "Tomorrow," until by tomorrow's road we are at never, and the dream has vanished, the chance has gone, the hope is lost. Oh, my friend unsaved, it will never be easier for you to say yes to God than now. God is right with you wherever you sit reading this message. If you really want to be saved you can be saved right this very moment. Let no fancied difficulty keep you back. You are a sinner just like the rest of us. You need a Saviour just like the rest of us. You are not prepared to meet God. This year you may die. Get ready to meet Him! Open your heart to God right now and tell Him you want to be saved. Tell Him you do now take Jesus Christ His Son as your Saviour. Then believe what God has said about all such. "He that hath the Son hath life" (I John 5:12). Thank God for the gift of eternal life! Believe you have this gift from God. You will find you are saved by believing. Then it will matter little whether it is this year, or some other year, that you die, for you are ready to die, and, bless God, you are also ready to live.

[Take Jesus today as your Saviour. Sign your name on the decision slip above, if you will. Ed.]

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With the Evangelists

Reports From America's Outstanding Soul Winners

By Evangelist Robert J. Wells,
Associate Editor

Evangelist Jesse Hendley at
Dothan, Alabama

Evangelist Jesse M. Hendley has just concluded a blessed revival campaign in Dothan, Alabama. He writes:

"I have just completed a meeting at Dothan, Alabama, in which God gave us 290 souls in spite of a constant downpour of rain throughout the meeting. Over 200 young people surrendered for full-time Christian work, and so signal was the challenge to the young people that they founded the Dothan Young People's Evangelistic Band to carry on soul-winning work in the city. Around 60 young people were at the first meeting.

"An outstanding young high school boy with wide influence was saved on a Monday night of the first week and immediately began to win souls. Other young men joined him and labored for souls during the entire meeting. They are on fire for God. How I praise the Lord for this miracle in the meeting, when seemingly even the elements were against us.

"A lady heard the broadcast of one of our evening services under the tent, came the next night and gave her testimony. She said after hearing the message she could not sleep and finally had to get out of bed and cry to God in repentance. Of course, she was saved.

"One man called me one morning and said as he was making calls in his business he found a woman weeping. He asked her why she was crying and she told him she had just listened to the radio broadcast and had fallen on her face and repented and was saved. She said: 'I am coming to the tent tonight and testify.' Sure enough, she was there and moved every heart as she gave her radiant testimony. The marvel is that she was saved in a house of ill fame and she immediately began to look for other quarters."

Evangelist Covell Keenum in
Muscle Shoals, Alabama

Brother Covell Keenum reports: "I've just closed a meeting with the Highland Park Baptist Church of Muscle Shoals, Alabama, with Rev. Milford Walker as the pastor. The Lord gave us a great meeting. We had fifteen conversions and an equal number of backsliders reclaimed. One man fifty years of age was saved. He was a hideout in the first World

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War, spent time in the pen and was a terrible drunkard. One of his girls was saved who was a hard sinner and has a fatherless child. The church was greatly stirred. We had five decisions for full-time work."

Evangelist John Linton to Be in
Fergus Falls, Minn.

A letter from Evangelist John Linton tells of plans for a Union Evangelistic campaign to be held in the high school auditorium, Fergus Falls, Minnesota, from September 3 through 15. Brother Linton will be the evangelist and we urge the readers of The Sword of the Lord to be much in prayer for this meeting.

Evangelist F. A. Wirth Has Good Meeting

Evangelist F. A. Wirth of Petersburg, Illinois, reports a good meeting in a small community. He writes:

"Just closed a revival meeting in Chariton Ridge Baptist Church located east of Elmer, Missouri. God gave us a real meeting with 21 forward to accept Jesus Christ as Saviour. Many came to rededicate their lives to Him. The church is located in the country on clay roads. A Daily Vacation Bible School was held with average of twenty-five in daily attendance. Rev. A. T. Rollem is the pastor."

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Christian Leaders Join Sword In Defending Evangelism

Since we published, some weeks ago, my kindly and detailed review of the book called "True Evangelism" by Dr. Lewis Sperry Chafer, and our appeal to Moody Press to stop publication of this attack on evangelism and evangelists, we have had many responses, some from most prominent Christian leaders. We have letters from two college presidents deeply distressed by Dr. Chafer's book. Four leading editors, the president of a great Bible Institute, some nationally known Bible teachers, many pastors, and at least fifty evangelists, including all the better known reputable evangelists, have expressed their hearty agreement with the stand of *The Sword of the Lord* and against Dr. Chafer's attack on evangelists and evangelism, either personally or in writing, since the issue was raised.

We have not heard from one reputable man agreeing with Dr. Chafer's book that evangelists are "a false force in evangelism," that it is wrong to give a public invitation to accept Christ, that one should never plead with unsaved men who do not want to be saved, nor do personal work with any who do not ask for it. We have not heard from anyone who agreed with Dr. Chafer's charge that the reason the well known evangelists give a public invitation is in order to get visible results so they will get more money. Not one has agreed with Dr. Chafer's teaching, in the book "True Evangelism," that the Great Commission calls only for public preaching, not for personal soul winning.

Dr. Jesse M. Hendley Writes

Typical of many letters received is that of Dr. Jesse M. Hendley, of Atlanta. He was trained at university and Southern Baptist Seminary, at Louisville, is a Greek scholar, a successful pastor, and now a greatly used evangelist. Many thousands have been saved in his campaigns in the Southeast. We feel that the good and great men at Moody Press will certainly listen to our earnest appeal and will stop publishing this hurtful attack on evangelism.

Dr. Hendley's letter follows:
"Dear Mr. Rice:

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"Into all the world"—Mk. 16:15

"Thank you for your letter regarding Dr. Chafer's book, and I hasten to commend you for your loving appeals, and the gracious, brotherly way you have dealt with the matter. In the article published in *The Sword of the Lord* as you have tried to get the authorities of the Moody Bible Institute to cease its publication. Such a spirit must be heard and I know it will help the cause of evangelism, which has been hurt by harsh attacks in the past.

"I feel keenly the thrust against all we are giving our lives for and for the entire cause of evangelism. Before I knew Dr. Chafer's attitude I heard Dr. Donald Barnhaus right here in Atlanta, hold up the modern evangelist in ridicule before a public audience, and when I read Dr. Chafer's book and an editorial in *Bibliotheca Sacra* I realized that this is the breaking forth of a current and strongly entrenched attitude against evangelism that threatens the great revival we are expecting to see. There is no doubt God is moving in revival power and this attitude by influential Bible teachers will definitely retard the incoming tide. I want you to know that I will be glad to let my voice be heard in the matter, and I back you and *The Sword of the Lord* and other like-minded evangelists unreservedly. I will write Dr. Houghton and the leaders of the Institute to add my voice to others asking for definite action in the matter. You are exactly right in your position and are expressing what all of us have felt as we have read the book. If this book should be read and believed by the majority of the pastors it would kill evangelism.

"We must certainly contend for the thing dearest to the heart of God, for the sake of these dying souls. Above all, I like your word encouraging us to pray that we may all live so blamelessly and be so evidently filled with the Spirit that we may live down the extravagance of past days, that has helped bring the great apostasy and almost the death of evangelism in America.

"God bless you, Dr. Rice, and we want you to know we remember you daily and *The Sword of the Lord*, in our prayers to God. Sincerely, for Jesus and souls, (Signed)

J. M. Hendley, Pastor-Evangelist
JMH:m

"P. S. Feel free to use any quotations for *The Sword of the Lord* that you may care to use. It was a great shock to read these attacks on evangelism, which is the life-blood of the church."

Let Us Be Brotherly and Prayerful

We want to be clearly understood. We do not want to hurt, but to help. We love our brethren. We do not want to hurt Dr. Chafer nor Dallas Theological Seminary. On the other hand, we do not want Dallas Seminary to hurt the cause of Christ by opposing mass evangelism. We do not want to hurt Moody Institute nor Moody Press. Neither do we want Moody Press to publish an attack on evangelism such as Moody and Torrey and 98% of the friends of Moody have believed in.

So let us be kindly and forbearing. Write to officials of Moody Institute, or Moody Press, if you feel you should, and ask them to withdraw Dr. Chafer's book, "True Evangelism," from publication, for Jesus' sake. But write like a Christian, if you should write. I hope you feel like helping to encourage the withdrawal of the book, which certainly hinders evangelism, discourages personal work, teaches there should be no public invitation to accept and confess Christ openly. But be sure to pray and do not break Christian fellowship. Let us not do anything that would cause harm to the work.

And most important of all, pray that the breath of God will be upon us evangelists. May we have His power, His joy. May we have His protection from slander and from sins that beset soul winners. May we be so blameless and so

DR. BOB JONES SAYS:

By REV. BOB JONES, DD., LL.D.

Founder and President, Bob Jones College, Cleveland, Tenn.

According to the newspapers men will soon be taking trips to the moon in some kind of rocket they propose to make. One boastful scientist suggests that the nation that takes over the moon will be able to control the transactions of the world because of military advantage. He thinks the moon will be a good base from which to fly to the other planets. The writer remembers to have read in the Bible about a group of men in the olden days who said, "Let us build us a tower and a city." These people wished to climb up above the earth and penetrate into the heights; but God seemed to say, "There is certain territory where man does not belong. So we will go down and break up the tower and confound the city builders." And He did. When God made man, He gave him dominion over the earth; He did not give him dominion over the moon and the heavens. Man is not going to fly to the moon or invade any other planets. He is going to stay down here where he belongs, and he will probably keep on messing up this planet. If man went to Mars like he is now, a corrupt, miserable sinner, and there were any good creatures on Mars, he would probably corrupt them. The writer would hate to think of the heavenly planets as chaotic and bloody as this ball we call the earth.

God gave man dominion over the earth. Adam was the most intelligent man God ever made; he was created by Almighty God and endowed with great intelligence. He and his wife listened to the Devil, and they started out on a great venture; they were to become like God in the pursuit of knowledge. The devil sold them on the idea that knowledge would make them God-like. History proves that knowledge has been used through the ages to destroy men. Knowledge of the atomic bomb is dangerous knowledge in a world where men are sinful. Men are not saved by scientific knowledge; that type of knowledge does not make men free. "Ye shall know the truth and the truth shall make you free." This does not mean that knowledge of scientific truth will make man free. Jesus Christ was truth incarnated. The man that knows Jesus Christ is a free man; no sinner is free. Every sinner is a slave. A Christian is a free man. He is free to do as he pleases, but he pleases to serve his Lord. Sinful men everywhere are bound by the chains of slavery. They are slaves to their passion and pride and ambition. They are slaves to fear and discontent. They are slaves to sin. They are slaves to the devil to whom they have sold their lives. Those whom the Lord Jesus Christ sets free are free indeed.

Sinful men with unregenerated hearts in their bosoms talking about building a wonderful world in which all men are brothers—if it were not so tragic, it would be funny. Think of sinful men building a Christian world. The Bible makes it plain that men are born in sin, that all of us belong to a fallen race, and that it is absolutely necessary for men to be born again before they can even see the kingdom of God. Men with musical hearts respond to music; artistic souls respond to art; regenerated hearts respond to God. Men in their natural state are, according to the Bible, dead in trespasses and sin. This does not mean that men are dead to the things that are around them. They may respond to business. Their hearts may answer to the sordid and the sensual. But they are dead in their sins, which means that in their natural state they

Christlike that all may know we are His, and that evangelism is God's own way.

If you did not get a copy of my review of Dr. Chafer's book, I will be glad to send it upon request.

do not respond to God. Since men are immortal, they are never satisfied with the things about them which perish with their using. But men do not respond to God until they are quickened by the Holy Spirit.

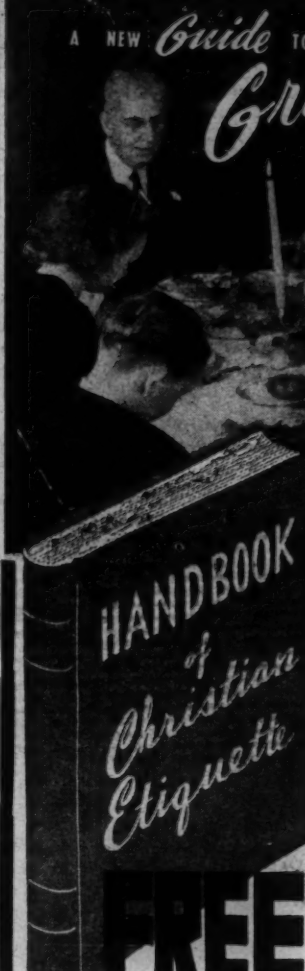
The story of the human race has been the story of failure after failure. Man started in the Garden; he breathed air that was "filtered through jungles of roses." He slept in beds of flowers. He was free from fear and want. He had everything to be desired. But he and the woman that God gave him fell into sin. The flowers withered. The roses began to have thorns. A sense of fear came into the man's heart. He had to work and sweat for his daily bread. His children were born sinners; and one of them became a murderer. Men began to build civilization on blood. The world became so wicked God destroyed it. They built a Tower of Babel in their effort to climb up by their own might. They failed. All down the years men have built

their houses of civilization so complex they couldn't live in them. So over and over again they have destroyed these houses and started anew. The pages of history are red with the blood of all generations. Yet man still is struggling in his own strength to build something that is permanent. Man is going to do in our day what he has always done. He is going to fail. "The government shall be upon His shoulders." The Lord Jesus made all things. All things were made, not just by Him, but for Him. He someday will come back and take over. Then he will have stable government. "Men will beat their swords into plow shares and their spears into pruning hooks." Peace will then be universal.

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